The
Missionary Intelligencer.

VOLUME XXVI. JUNE, 1913. NUMBER 6.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

A NEW WORLD CHALLENGE.

THE progress of Christianity during the past ten years can not be paralleled except in apostolic times. A day of amazing significance is upon us. The world has never before witnessed anything like it. We can hardly believe our eyes. We are in the midst of a new "fullness of time."

World conditions are most favorable for Christ to enter into his own. Our own country has come to a new consciousness. We think of other lands as neighbors. New ideals are before us. A more Christly spirit is upon us. We see the world in a new light.

The Far East has been aroused from its slumber of ages. The sleep has been so long that the light of the new day half blinds her. Japan hungers for a better national life. She is more conscious of her limitations than at any time in her age-long history. Many of her most thoughtful men know that the gospel, and the gospel alone, will meet her imperative needs. God has granted us far more than we dared to hope for China. As goes China so will go the world, is the belief of many. All India is vibrant with Christian thought and aspiration, while certain evidences of disintegration are clearly seen at the very heart of Brahmanism. The prospect of her schools being increased in the not distant future is another sign of Christian progress. It is also another prophecy of the certain death of her heathenism. The Turk is humiliated in the eyes of the world. The present-day Africa is a new and forceful challenge.

Look where you may in the family of nations, and the appeal for light and life and guidance is overwhelming and compelling. As churches of Christ the gospel has been committed to us in trust. Let us look well to our stewardship.

Financial Exhibit.

The following is an exhibit of the receipts of the Foreign Society for the first seven months of the current missionary year:

	1912.	1913.	GAIN.
Contributions from Churches.....	2,483	2,491	8
Contributions from Sunday-schools..	213	204	*9
Contributions from C. E. Societies..	738	560	*178
Contributions from Individuals and Million-Dollar-Campaign Fund.	616	644	28
Amounts	$118,429 11	$118,798 13	$369 02

Comparing the receipts from different sources shows the following:

	1912.	1913.	GAIN.
Churches	$70,311 54	$62,209 25	*$8,102 29
Sunday-schools	2,981 32	2,627 99	*353 33
Christian Endeavor Societies.....	5,375 19	4,677 85	*697 34
Individuals and Million-Dollar-Campaign Fund	21,985 02	35,895 57	13,910 55
Miscellaneous	979 24	966 71	*12 53
Annuities	13,800 00	10,550 00	*3,250 00
Bequests	2,996 80	1,870 76	*1,126 04

*Loss.

Gain in Regular Receipts, $4,745.06; loss in Annuities, $3,250; loss in Bequests, $1,126.04.

The floods greatly interfered with the receipts during April. Let us hope that there will be an increase in the months to come. We ask the friends to be as prompt as they can in sending forward their gifts for the work of the Society.

Send to F. M. RAINS, *Secretary,* Box 884, Cincinnati, Ohio.

And ye became imitators of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Spirit; so that ye became an example to all that believe in Macedonia and in Achaia. For from you hath sounded forth the Word of the Lord, not only in Macedonia and Achaia, but in every place your faith to God-ward is gone forth so that we need not to speak anything.

Give the children the front seat!

Here are flowers and good cheer and happy greetings and the spirit of helpfulness.

Christ is in the midst of the children and of all the people, and his Spirit and will is the chief concern of the joyous gathering.

It is Children's Day, the day of gladness. They have been waiting impatiently for this great, joyous day.

To-day the hearts of the people go out to the millions of little ones who know not our Lord, who are without gladness and without hope.

They know not our Lord, nor have they any opportunity of knowing him. They have no Sunday, no Sunday-school, no music, no classes, no friendly greeting, no word of cheer. And the heathen never smile. The laughter and prattle of our little folks is one of the fruitages of the gospel.

How the years fly! Children's Day for heathen missions was first observed in our schools in 1881, and since that date our children have given $1,201,806. The money is not a full measure of the value of Children's Day,—it has blessed our churches, it has quickened them to a better life, it has made Christian living more real, it has helped to produce many of the splendid missionaries now on the field, it has helped to lead many young men to the Christian ministry, it has helped to increase the liberality of our people for every cause.

Take a look at our splendid new Bible College building at Nankin, China. It is found in the China Department, on page 237.

The Glenville Church, Cleveland, Ohio, sends $343.95. This is to apply on their Living-link. They have just entered this rank.

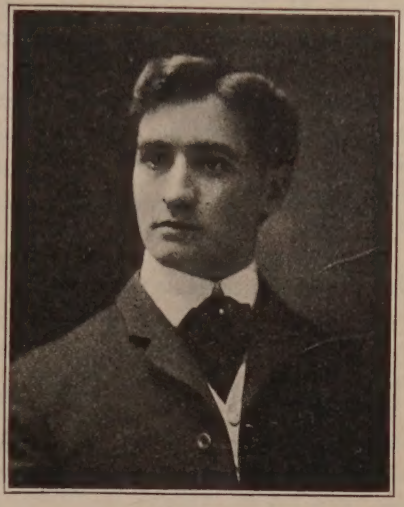
Almost the entire estate of $1,000,000 of William C. Borden, of Chicago, who died in Egypt, April 9th, was bequeathed to Foreign Missions.

"I trust every Sunday-school will acquit itself well in June. We expect to have our best Children's Day offering for Foreign Missions."—O. L. Hull, Glenville Church, Cleveland, Ohio.

"Mrs. Young and I are making it a rule to write quarterly to the churches supporting us, and at different times to personal friends who may be in the congregations."—Thos. A. Young, Takinogawa, Tokyo, Japan.

"You will find enclosed check for $50, offering for the F. C. M. S. Wish it were ten times as much, but our missionary contributions this last year have been twice what they were."—G. W. Brewster, Jr., San Jose, Cal.

"We have started to prepare for Children's Day, and the prospects are fine for a good day and a good offering. We have a Chinese class of twelve to fifteen young men, and they desire a part in the offering of that day."—J. H. Craig, Troy, N. Y.



O. L. Hull,

Pastor of the Glenville Church, Cleveland, Ohio. This church has just entered the Living-link column and will support P. A. Sherman at Bilaspur, India.

"Our teachers and officers voted last week to try for the Living-link. From the enthusiasm manifested it looks like a hopeful undertaking. I never saw more missionary spirit manifested by any people than by those here in Terre Haute."—George Darsie, Terre Haute, Ind.

Dr. W. N. Lemmon, Manila, P. I., says: "Five dollars per month will provide food for two orphans we now have, who were deserted by their parents. Ten dollars will provide a bed and food for two sick babies one month. Twenty-five dollars will furnish a room for some one in distress and pain."

Secretary Stephen J. Corey brought 50,000 real African coins from the Congo. We are going to give one to each person giving one dollar or more on Children's Day. This is an interesting souvenir. It is hoped we will be compelled to part with the 50,000 coins. If we do, more than $100,000 will be given on Children's Day.

SENDING THE OFFERING.

Please send the Children's Day offering to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, Monday morning, June 2d. Be kind enough to give local name when different from the postoffice. It is important that the names and addresses of those who give $5 be sent; also the names of all who give $1 or more.

If the church contributes on that day, please send the amount in the name of the church. Churches and Sunday-schools should be credited with the amount each give.

Let there be no unnecessary delay in forwarding the offering. Promptness in the Lord's business is most commendable.

THE LAST FOUR MONTHS.

The receipts for the last four months of the missionary year will no doubt be more than twice what they were the first eight months. Last year we received $132,235 up to June 1st, and $268,493 from June 1st to September 30th.

We can make the $500,000 even yet if we will. Let every friend of the work do his best.

You can not afford to miss reading the article in this issue by Mrs. Eva R. Baird, "Journeying Where a White Woman Had Never Gone." This is only one example of the pioneer work our missionaries have done and are doing. They have preached the gospel in places without number where it had never been heard before. The Lord help his people to see the day of their opportunity!

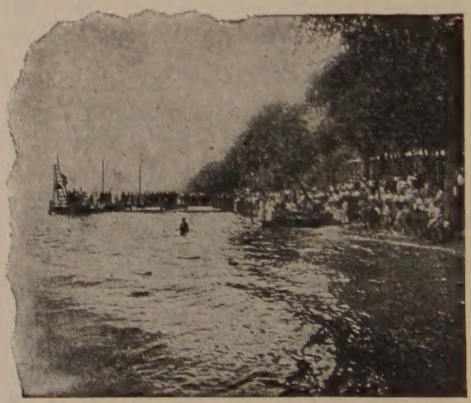
Nineteen hundred and twenty-five will be the Jubilee year of the Foreign Christian Missionary Society. Geo. C. Ritchey, of Newberg, Ore., referring to the growth of the Foreign Society in the past ten years, says: "At the same rate of gain we will be giving $1,231,000, and a little more, every year. I predict our annual gifts in 1925 will not be less than $2,000,000 for F. C. M. S. It would be interesting to figure out a chart for 1925, or thirteen years more than the present chart at the same per cent for each item." The chart here referred to is the chart that was sent to the churches in announcing the March Offering.

Some of our missionaries are returning to their respective fields in September. While some have had quiet and rest during their furlough period, others have lived the strenuous life. They have been kept busy in campaigns and on educational trips. All the missionaries know the meaning of a busy, exacting life. They know the fatigue of shifting from place to place; the struggle with difficult foreign tongues; they know the meaning of separation from home and kindred; they have seen the black night of heathenism and know its meaning; they have experienced pestilences and famines and sickness. The life of the missionary is a joyous one, but it is not without its problems, and even sacrifice. However, they rarely mention the word "sacrifice."

SUMMER CONFERENCES.

The National Missionary Union Conference at Clifton Springs, N. Y., June 4th to 10th. All missionaries invited. Write to Mrs. H. J. Bostwick, Clifton Springs, N. Y.

The World's Sunday-School Convention at Zurich, Switzerland, July 8th to 15th. Write to Marion Lawrance,



Bathing Beach at Lake Geneva, Wis.

Chicago. Our own National Sunday-School Secretary, Robert M. Hopkins, will be in attendance.

The Missionary Education Movement Conference, Blue Ridge, N. C., June 27th to July 6th; at Silver Bay, N. Y., July 11th to 20th; at Lake Geneva, Wis., August 1st to 11th. Write to S. J. Corey, Box 884, Cincinnati, O.

Winona Summer School of Missions, Winona Lake, Ind., June 19th to 27th. Write to Mrs. C. W. Peterson, 2449 Prairie Ave., Chicago.

DEEP SPIRITUAL UNDERTONE.

It is not possible to put into cold type the great heart-throb that comes to a church when it realizes that it has emerged from selfishness long enough to pledge its support for a missionary in the foreign field. We are not rejoicing here so much over the fact that we have a representative on the field—though only God knows what joy that brings us—as we are over the new spirit that is manifest in all our church activities.

There is a deep spiritual undertone that pervades every meeting and every work of the church that was sometimes absent before we assumed the support of a missionary. We are feeling that we have only begun to live, and we are expecting and praying for greater victories than we had ever dared dream of before.

R. A. DOAN.

Nelsonville, Ohio, April 16, 1913.

"I have been receiving the MISSIONARY INTELLIGENCER lately, and I enjoy it immensely. After reading I place it on one of our library tables, and I observe others reading it. We never can estimate the results of seed-sowing."—M. C. Proctor, Los Gatos, Cal.

OFFERINGS AND METHODS.

After April 1st we began the use of the Duplex Envelope System in this church. We are now trying to enlist the whole church to give weekly to missions, and have a fair start. We shall also observe all the days for supplementary offerings and for educational value. We shall not seek to make this system an excuse, but an opportunity for greater offerings. We shall also have one great missionary day in our Bible School and add that to the general budget. This budget will be apportioned to each of our boards and a remittance sent once each quarter.

We will thank you to kindly suggest at once what per cent you feel ought to go to the F. C. M. S.

J. W. TAPP,
Chairman of Missionary Committee.
North Yakima, Wash.

W. F. Turner is the pastor of this church. Like a host of others, he has a genuine interest in the missionary cause. He plans wisely and executes successfully. He is a benediction to the church and a tower of strength to our work in the regions beyond. Mr. Turner is a quiet man, but he has constantly in mind and heart a certain definite program for the local church and for the world campaign.

The above program will win. He has called to his aid a man with intelligent interest and industry. Note the method adopted:

1. An effort to enlist every member of the church in weekly giving for missions.

2. Will observe all the missionary days to supplement offerings and for education.

3. This system will not be used as an *excuse,* but as an *opportunity.*

4. There will also be great Children's Day. This is wise for many reasons.

5. The church has the spirit of cooperation. It is courteous and seeks to do the wisest things.

6. It has an active missionary committee, with a chairman that can be depended upon for efficient service.

This church is by no means an exception. There are many like it, and the number is growing. The preacher without the missionary passion and a missionary program can not succeed.

EDITORIAL.

The Supreme Task.

The missionary work is the supreme task of the churches. The very word implies as much. This cause is the interpretation of the death of Christ. It also interprets the Old Testament Scripture and God's eternal purpose as revealed in the life of Christ.

The task is not one for the weak in faith. The effeminate and feeble can not do this world-job. It requires those of robust faith. They must be souls with iron in their purpose. They must be able to see God and interpret his program for the ages. Souls are required that will not draw back at any hindrance or obstacle. It requires the daring of a Daniel, the heroism of a Paul, and even death itself, if need be.

This cause is God's enterprise. He only permits men to help. It is not a job to be turned over to only the women and the children, although they have done much. The strongest brain and the reddest blood are required. Here is a place for the wisest and most daring enterprise the world has ever known.

If there was a great war on hand we would not think of turning the destinies of the Nation over to women and children. We would not trust inexperienced and impractical and merely sentimental and visionary men. On the other hand, the brighest, the bravest, and the brawniest would come to the front. The rich would come; college presidents would come. When the war broke out between Spain and the United States, Helen Gould contributed $100,000 to help our Government. Great men in all the walks of life went to the front. Strong university men of wealth and position and power are now camping on heathen soil doing battle at the strong gates of paganism. And the number will increase. Individual men are providing millions for the big task.

Only choice spirits will do this work. The consecrated, the spiritually-minded, the "twice-born," those who have experienced God and have tasted of the good word of God will toil in this task. The love of Christ constrains them. This is the impelling motive. This is the overmastering power. The carnal and worldly, those who hate and devour, will find no joy in making Christ known to the world. They will not, they can not help. It is not their nature. They are blind and will not see; they are deaf and will not hear; they are beyond feeling, and the cry and the groan of a perishing world does not reach their hearts. The black night of a pagan world shuts out no light for them. The emancipation of nations from the bondage of heathenism has no thrill for their hearts. They know not the joy of redeeming souls from the bondage of sin. The destruction of idols and the emptying of heathen temples has no inspiration in their lives. World visions and mountain-top spiritual experiences never touch and bless them. How can they walk in the steps of the Man of Galilee?

Missions is not a by-play. This is not something we may or may not do, and yet be disciples of Christ and be guiltless. *This is something we must do.* The church must go to the lost or go to oblivion. It must send or end. It must preach or perish.

The building of a church is nothing except as it hastens the evangelization of the world. Music and great musical instruments are nothing if they do not contribute to the enlargement of the Kingdom of God. Christian baptism and the Lord's Supper have their interpretation in the program for making Jesus Christ known to the last man. We *come* to Him that we may *go* to the lost. We are buried with Him in baptism that we may rise to a new and larger life. We sit at the table of the Lord that we may show forth His death until He comes again.

Our task is a worthy one; let us prove equal to it.

Marvelous Contrasts in China.

Only thirteen brief years ago the Imperial Government of China was in a different temper. Dispatches were sent from the throne, in Pekin, to all viceroys of all the provinces or states, to exterminate all foreigners. Those found guilty of providing them refuge were threatened with death. The Government hunted and slew her Christian subjects like wild beasts. All of the resources at her command were used to drive the hated religion of the "foreign devils" from her shores. This was as late as 1900, bear this in mind.

Contrast Number One.

Only a few weeks ago the President of the new Republic, Yuan Shi Kai, addressing an assembly of delegates to the annual convention of the Y. M. C. A., in Pekin, said: "You, my friends, who are members and delegates to this Christian Association from every province of the Republic, are examples for the men of every class of society. By the help of your guiding light and uplifting influence millions of young men, well equipped morally, intellectually, and physically, will be raised up in this nation to render loyal service to the Republic in her time of need and lift her to a position that shall add to the civilized world an undying luster."

Contrast Number Two.

The Chinese Government made an appeal to all the Christian Churches in China to set aside April 27, 1913, as a day for prayer for the Chinese National Assembly, for the new government, for the President of the new Republic yet to be elected, for the maintenance of peace, and for the election of strong and virtuous men to office. Representatives of provincial authorities were instructed to be present at these services.

This was really startling news. The Associated Press dispatches bearing this extraordinary message have been fully confirmed by a special cablegram to the American Board, Boston, from its mission in North China. Truly, this is the first time in the history of Christianity that such an appeal has been made by a non-Christian nation.

The *Congregationalist,* giving some reasons why we should pray for China, says:

"Because its leaders, whatever their personal convictions, realize that the great progressive nations of the world are nominally, at least, Christian.

"Because many of its leaders are themselves already real Christians. In the province of Kwangtung, the chief city of which is Canton, 65 per cent of the govern-

ment officials are Christians. In the new National Assembly also there is a good proportion of Christians.

"Because the present situation proves that Horace Pitkin, Miss Morrill, and Miss Gould and other gallant Americans and consecrated Chinese who fell at the hand of the Boxers did not lay down their lives in vain. It is for us to complete their work."

Let Christians everywhere pray for China. This unprecedented appeal is a mighty challenge to believers in all lands. This incident ought to thrill all Christian hearts. China cries for light and, like a child in the night, asks for a guiding hand. God alone can save that land. This is a day of crisis with her. Bear up the whole land on the wings of earnest, believing prayer. Some venture to believe that China is yet to be the most Christian nation in all the world.

The results of Foreign Missionary sowing and labor are to-day far more than we had any right to expect. The friends should be encouraged and press on to do more.

The Day Interpreted.

This is Children's Day. We have come to share our good things with those who have them not. We have come with our free-will offerings. We are determined to plant more Sunday-schools like those we have established in Nankin, Chuchow, Nantungchow, Wuhu, Luchowfu, Shanghai, and other places in China. And we want more in Japan like the dozen in Tokyo. And then there are six in Osaka, and those at Sendai and Akita and many other places of less importance. And what shall we say of the great schools in Damoh and Jubbulpore and Mungeli and Bilaspur and Harda, India? There are a dozen schools or more in Harda. There are more than two hundred children in the school at Damoh. And rejoice as you think of the growing, mighty schools in the Philippine Islands, in Africa, in Cuba, in Norway, in Sweden, in Denmark. Wherever our missionaries go, schools have sprung up like bright flowers in a garden. In the lands where we are doing work we have helped to make possible 273, and the whole number in these schools is 18,398, an increase last year of 2,198, or thirteen per cent.

The Children's Day offerings of the past have made these possible. New schools are being planted every week. And the above is not all that the Children's Day offerings have accomplished. They have helped to send evangelists far hence to the lost. As we multiply the Children's Day offering light will spring up, hope will be generated, and goodness and purity will fill the lands.

Put Children's Day On a High Plane.

In Giving. Willis Hotchkiss, who has spent fifteen years in Central Africa as a missionary, says: "Is it right to receive eternal life at these sacred hands, and then give Him the spare change we happen to have after we have supplied ourselves with luxuries?" Children's Day is primarily an expression of gratitude to God for Christ. The best way to express that gratitude is by making it possible for others to know of Christ. This can be done through giving of money and of self. The easiest giving is the giving of money—if most of us do not give that, we give nothing else. After all, the offering on Children's Day is the result that counts in the advance of the Kingdom. There must be, of course, the proper spirit back of it; but without the gifts of coin, Children's Day will be a failure. Put the giving on a high plane. Enlist real sacrifice, and there

will be real joy. The happiest will be those who have given until they felt it. Never were our Sunday-schools so able to give as now. $100,000 is really a pittance for our schools with 1,347,000 pupils in attendance. Let us lead the Sunday-schools to give as they would give to Him in person, for as we give to the needy ones His gospel, we give to Him. He has said so, and we believe what He has said.

In Dignity. While Children's Day is an occasion of high joy, it should bear the dignity of Him in whose behalf the day is celebrated. It should be not simply a time for joyous outburst of enthusiasm, but Christ should be allowed to walk in the midst with His wonderful appeal to heart and soul. There should be much prayer. Prayer for the lonely, overburdened missionaries engaged in their difficult task; prayer for the sin-bowed and hopeless of heathen lands; prayer for the victory of the Word as it is sown in newly-broken soil; prayer for our young American life, that it may contribute of its strength and joy to the unblest children of the world.

The unveiling of the portrait of G. L. Wharton during the Children's Day exercise should be an occasion of dignity and reverence. This can be made a great moment for deep impressions on young hearts. The heroism of this loyal missionary's life will mark a new epoch in many a young life.

In Hope. The community that can not be freshened into new hope by Children's Day is indeed in sad plight. Fill the day with glad, unselfish optimism. The giving, the singing, the whole day should be buoyant and uplifting to faith. People should go away at the close of the day, believing more in life and their fellow-men, with firmer conviction that God reigns and loves the whole world. Every one should feel that the world is growing better, that unselfish giving and devoted service will save a lost race. In proportion as the children and the people have made a real, heartfelt contribution will the day have behind it high, permanent hopefulness.

Is the Commission Still Binding.

One independent missionary in Japan evidently thinks that Christian people should give to support the gospel, but he does not believe that the word "go" in the commission applies to the preachers to-day. He writes as follows:

"I venture that none of the preaching brethren have preached more on the question of giving to the support of the gospel than I have in the short time I have been in the field; but I have never preached that the 'go' of the commission had any reference to the preachers of to-day, and the reason is that I am not in the habit of preaching things I do not believe. The great commission does not any more apply to you and me than the baptism of the Holy Spirit applies to us. If it does, then we must wait in Jerusalem until we are endued with power from on high.

"The reason this commission does not apply to us is obvious. God never asked any man to do something He knew he could not do. No man to-day will live long enough to 'go into all the world and preach the gospel to every creature,' and God knew they would not. Even the apostles did not live long enough to do that—that is, as men in the flesh. They are dead in person; but officially they are alive. Their apostolic authority is as much to be regarded now as it ever was. . . . It is not next to folly for us to try to make Christ's command in the commission apply to us, but it is the 'real thing'—folly itself."

There is nothing new in the statement of this independent missionary. He has simply given expression to an error that was exploded long ago, an error that very few, if any, intelligent Christian workers hold at the present time. It is sufficient to say in reply that if there is no authority for "going" into all the world, there is none for making disciples of all the nations, or of baptizing them into the name of the Father and the Son and the Holy Spirit, or of teaching

them to observe all the things that our Lord Himself commanded. If the commission was given to the eleven apostles, and to them only, and if they obeyed it completely, what was left for the church in post-apostolic ages to do?

In the very nature of the case the eleven men to whom the risen Lord said, "All authority has been given to Me in heaven and on earth, go ye therefore and make disciples of all the nations," could not obey that command in person; it was not possible that they should be His witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost part of the earth. It is far more reasonable to hold that these men were representatives of the church universal, and that the church universal was to carry on this work to its completion. The Founder of the church said that this gospel of the Kingdom shall be preached in the whole world for a testimony to all the nations, and then shall the end come. Those who have heard and received the word of truth, the gospel of salvation, need to unite in propagating Christianity; they need to do this for their own sake and for the world's sake.

The command "go" will be binding on the church as long as the commands to "preach," to "baptize," and to "teach;" and that will be till the knowledge of the glory of the Lord covers the earth even as the waters cover the sea. For unless men "go," they can not "preach" or "baptize" or "teach" all the nations.

A Cry From the Foreign Field.

ARTHUR E. WHITTLE, VIEQUES ISLAND, P. R.

We do not ask, dear friends, that while we live
Praise shall be giv'n;
We do not ask that o'er our grave
Tears shall be shed;
We do not ask that you shall say, "How brave!"
When we are dead.

But we DO ask, dear friends, that here and now
Help shall be giv'n.
Hold up our hands, dear ones at home, that we
Out at the front,
Disheartened, lonely, may encouraged be
To bear the brunt.

We ask, dear friends, that you for us shall pray
To God, and plead
That Satan's unseen hosts, to us so real,
Vanquished may be,
And heathen souls, so long enslaved, may feel
That they are free.

We ask, dear friends, that you shall help to fill
The thinned ranks
Of those who, martyrs of a truth, will not
Give up the fight,
Though strength doth wane and bodies slowly rot.
Piteous the sight!

CONTRIBUTED ARTICLES.

Are the Unevangelized Heathen Lost?

BY ROBERT E. SPEER.

It is a common notion that in the early years of the foreign missionary movement the great motive which impelled men was the desire to save the souls of the heathen from a future destiny of misery and punishment. And many who have this notion say that inasmuch as this motive is no longer a living power, the missionary enterprise is doomed to wane. What do we believe to-day about the condition of men who have not heard the gospel, and what relation does our belief on the subject sustain to our missionary purpose? Are men who have not heard the gospel lost? If they are, why are they? What is it to be "lost?"

It is very clear, both from the teaching of our Lord and from the records of the Apostolic Church, that the thought of the soul's eternal destiny was a very solemn and practical thought at the outset of Christianity. Jesus spoke constantly of heaven and the heavenly relations as the vital things, and of the resurrection of the dead and of eternal judgment, and he appealed to men to hear his word and to trust and obey God, fulfilling his will and serving their fellows, because otherwise they would be shut out of the eternal fellowship. The church which he established set out at once with a proclamation of the necessity of repentance for sin and of faith in Christ as essential to salvation. It declared that there was no other name given under heaven among men whereby they might be saved. Whosoever should confess with his mouth the Lord Jesus and believe in his heart that God had raised him from the dead should be saved, "for," wrote Paul, "whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" In general it is just to say that the early Christians knew of no salvation except salvation in Christ, and that the only access to this salvation of which they knew was through the knowledge of Christ, so that all who were out of Christ and ignorant of Christ were lost.

Two Things That the Early Church Believed.

But to do justice to their position two things have to be added. In the first place, they believed men were to be saved not primarily from a future destiny, but from a present character. Being "lost" was a term which described not a coming disaster, but a present condition. "If our gospel be hid," said Paul, "it is hid to them that *are* lost." Men who did not have the salvation of Christ were not men who looked forward to being lost, but men who were in their separation from Christ aliens, and, therefore, having no hope, and without God in the world. In his own experience he declared that God had taken him dead and made him alive in Christ. His death had been a present fact, not a future doom. Jesus also referred repeatedly to his mission as a mission to men who were lost—not to men who were to be lost. "For the Son of man came to seek and to save that which was lost."

And in the second place, the early church set no limits to the gracious power of God. "I perceive," said Peter, "that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him." And Paul, before dealing with Abraham's justification by faith in God, ages before men had any knowledge of the Son of God, asks, "Is God the God of Jews only? is he not the God of Gentiles also?" and answers, "Yea, of Gentiles also; if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith." With all their insistence on the indispensableness of Christ for salvation,

these apostles still believed in the availability of Christ for men, if there might be such who had not heard as yet of Christ but who had a true faith in God.

If we turn from these early ages to the first years of the modern enterprise, we shall find men holding the same views. The founders of modern missions were men to whom eternity was awful, and who could not play lightly with the everlasting fortunes of the soul. They believed that Christ is the only Savior, and that without him men could have no hope. It is often said that these early missionaries saw only the future doom of the souls of the heathen, and went out solely to save them from hell. Well, they did not hold the shallow and tinsel views on these questions so glibly rolled out by many to-day. Hell *was* a reality to them. But the idea that they saw only a future hell for the unevangelized can be cherished only by those who have no knowledge of what these men really thought and said. Indeed, if we go back to the appeals of the great leaders of the missionary enterprise at the beginning of the modern movement, we shall find their emphasis often less appreciative of the relation of the gospel to future destiny, and more social and political than their own. "Can we as men or as Christians," asks Carey in his famous "Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathen," "hear that a great part of our fellow creatures, whose souls are as immortal as ours, and who are as capable as ourselves of adorning the gospel and contributing by their preaching, writings, or practices to the glory of our Redeemer's name and the good of his church, are enveloped in ignorance and barbarism? Can we hear what they are without the gospel, without government, without laws, and without arts and sciences, and not exert ourselves to introduce among them the sentiments of men and of Christians? Would not the spread of the gospel be the most effectual means of their civilization?"

This moral argument for missions is acknowledged as valid by all by whom Christianity is regarded as an ethical good, and it involves more of an answer to the question which stands at the head of this article than is often supposed. For what is it to be lost? It is a present disaster. And it is the disaster in which all men are. Men are in this plight not because they are unevangelized, but because they are men. Sin is the destroyer of the soul, and the destruction of the knowledge of God which is life. And it is not the failure to have heard the gospel which makes men sinners. The gospel would save them if they heard it and accepted it, but it is not the ignorance or rejection of the gospel which destroys them; it is the knowledge of sin. No man can be held responsible or punished for not having accepted a gospel of which he never heard. Those who withhold the gospel from the world may be lost because the heathen are unevangelized; but the heathen are lost not because they are unevangelized, but because they are sinners.

Is Heathendom Living the Saved Life?

After all, the question is one not of theological theory, but of moral fact. Is the heathen world alive in God; is it seeking the truth; is it battling with evil and unrighteousness; is it striving in ceaseless discontent to escape from old bondage into the eternal light and truth; is it loving service and human good, and working the works of God; is it humbly seeking the fellowship of the Father and faithfully fulfilling his will? No, it is not. Does it know its way? No, it does not. It is clearly and undeniably lost. Southern Buddhism is so far lost in the dark that it even denies that God is at all. This is the statement in the catechism of Buddhism, published in 1908 by the Buddhists of Ceylon.

"What is the principal difference between Buddhism and other religions?"

"Buddhism teaches perfect goodness and wisdom without a personal god; the highest knowledge without a revelation; a moral world-order and just retribution, carried out with necessity by reason of the laws of nature and of our own being; continued existence without an immortal soul; eternal bliss without a local heaven; the possibility of redemption

without a vicarious redeemer; a salvation in which every one is his own savior, and which can be attained in this life . . . by the exercise of one's own faculties without prayers, sacrifices, penances, and ceremonies, without ordained priests, without the mediation of saints, and without divine grace."

And the moral darkness of the heathen lands is worse than its intellectual night.

But it may be said the nominally Christian world is not saved. That is true, and it illustrates the danger of talking of humanity in blocks. The true and Scriptural view is that, while there is a collective and social application of Christianity, while the church is a body and humanity itself, in a real sense an organism, nevertheless the central issue for each man is his own personal relation to God in Christ. All our light and life are in him. We know of none other. As we look over the world we see no other. The only redemption we behold, the only fountain of righteousness and strength for nations and for men, is in Christ. Outside of him is no salvation. Men, whether heathen or not, are saved only by God in Christ. And while we are ready to welcome the modern Abraham or Cornelius whenever he may be found, we do not know where he is to be found, and are sure that when he is found he will recognize in Christ the Savior whom by faith he has sought. All the life in the world, whether of nations or men, which we know as saved life, has been saved by conscious contact with the historic Christ. How great, therefore, is our obligation to make Christ known to all men and to all the world.—*Sunday School Times.*

A Half Dozen Living-Link Churches on the Niagara Frontier.

GEORGE B. EVANS, NORTH TONAWANDA, N. Y.

Statistics ordinarily make stale reading, but there are exceptions to every rule, and we believe the presentation in hand will prove an exception. Figures do not lie, and we believe the little problem here worked out is a splendid and substantial apologetic for the Living-link propaganda. We have an even half dozen Living-link churches along the Niagara frontier: three in Buffalo, two in North Tonawanda, and one in Niagara Falls.

I picked up the Year-Book for 1913 and, adding up the amounts reported in this annual for last year through the several agencies therein reported, found the following facts:

"The Richmond Avenue Church of Buffalo, R. H. Miller, pastor, with a membership of 458, contributed to missions and to benevolences a total of $1,671.69.

"The Jefferson Street Church, of Buffalo, B. S. Ferrall, pastor, with a roll of 799, contributed $1,155.18.

"The Forest Avenue Church of Buffalo, A. E. Sebastian, pastor, with a roll of 295, gave $849.01.

"The Payne Avenue Church of North Tonawanda, V. W. Blair, pastor, with 361 members, contributed $902.55.

"The Central Church of the same city, of which the writer is pastor, with a roll of 300, gave $811.46.

"The Niagara Falls Church, W. C. Prewitt, pastor, with 390 members, contributed $1,123.44."

These six churches, with a total membership of 2,603 are credited in the 1913 Year-Book with a total contribution to benevolent and missionary enterprises of $6,513.33, or an average per member of two dollars and a half.

Of course, these figures do not represent the total amount contributed by these churches to benevolent and missionary interests, but only the totals reported in the Year-Book. In the case of the two churches here in North Tonawanda, both gave in excess of one thousand dollars each last year to such interests. And it should be stated that the Jefferson Street Church has just recently entered the Living-link column in the Foreign Society, and doubtless her

record this coming year will be much larger than in 1912.

Six churches have thus given to missionary and benevolent purposes as much as all our churches in England gave last year to the Foreign Christian Missionary Society, and as much as the churches and individuals have contributed to this same society in Australia and China together, and as much as 86 churches and 108 Sunday-schools in Texas contributed to the Foreign Christian Missionary Society. These few churches gave more to general missionary interests than any one of over twenty-five States gave to the Foreign Society.

It looks like greater Buffalo has put it over all our greater centers on the matter of Living-links. We are on the frontier and are weak and feeble folk, and yet in the real centers of our strength Living-links are not so popular as out here on the fringe.

Out of 13 churches in Greater Buffalo six are Living-links. Our closest rival is Kansas City, the metropolis of our banner State as Disciples; with 27 churches, it has five Living-links if we count in Independence and Liberty. Then come cities that have three Living-links, Cincinnati with 24 churches, Chicago with 21 churches, Cleveland with 14 churches, and Louisville with 11 churches. The larger cities that have two Living-links each are Pittsburgh with 26 churches, St. Louis with 18 churches, Indianapolis with 17 churches, Des Moines with 12 churches, and Baltimore with 8 churches. This comparison is based on the list of churches given in the Year-Book on pages 63-68.

Why should there be so many more Living-link churches on the Niagara frontier than elsewhere? Are we Disciples stronger here? No, for the reverse is true. Are we Disciples richer here? No, for most of this missionary

Members of the Ministerial Association of the Churches of Christ in Western New York, in their June meeting of last year, held at the writer's home. The six Living-link churches spoken of in this article are all represented in this picture. The back row, reading from left to right is: R. H. Miller, Richmond Ave., Buffalo; B. S. Ferrall, Jefferson St., Buffalo; D. C. Tremaine, Kensington, Buffalo; W. C. Prewitt, Niagara Falls; F. A. Higgins, Tonawanda. The lower row, reading from left to right: L. M. Moody, now of Glenwood, Buffalo; C. H. Plopper, formerly pastor of Forest Avenue, but now on his way to China as the Living-link of Jefferson Street; G. B. Erous, Central, North Tonawanda, and V. W. Blair, Payne Ave., North Tonawanda.

money on the frontier represents real sacrifice. Why, then, this record? "The Spirit of Christ constrains us," and we give because He "whose we are and whom we serve" first gave Himself a ransom for us.

May the example of this isolated group of churches after the New Testament order, both in precept and practice, inspire our centers of strength to greater efforts for the cause on the far side of the waters! May our Living-links multiply until the majority of our churches east and west and north and south, rich and poor and large and small, are a link in the chain that girdles the globe with the gospel of God's own dear Son!

What a Missionary Book Will Do For a Church.

JOSEPH D. ARMISTEAD.

Of the making of many books there is no end, but of the making of missionary books there seems to be at present a tremendous beginning. The reading of such books has been entirely too limited in view of their character and importance. Ministers are devoting more time to this fruitful field, and a new era is dawning with the wider reading of such literature by the general membership of the churches.

Is time spent in such reading justified? Everybody is busy. Ministers are busy with a thousand demands. Church members are likewise pressed to meet the requirements of the age. At the same time the press is pouring off masses of books, and the public is deluged with a Niagara of literature. But if the minister has caught the vision of the new acts of the apostles, if he has seen the Christ conquering the kingdoms, he will become a reader of books on missions, and thirst for more as the hart panteth for the water-brooks. Thrice blessed is he and the church he serves.

It Is True.

No reading that a minister can do will afford him such large returns as missionary reading. Nothing else will so broaden him intellectually and spiritually. The power of a consecrated life will be brought to bear upon him with each book he reads. As every true man is stirred with the story of heroism he will inevitably contrast his own life with the life of the missionary. He will, therefore, be stimulated to do larger and more heroic things. He will constantly ask himself, "Is my life laid as unreservedly upon the altar?" Thus the church will be blessed with a more consecrated ministry. Such a man, when tempted to forsake the preaching of the Cross because of small income, will remember the sacrifices of the men on the field, their small salaries, and the hundred other things surrendered for the Master, and will be impelled to stand by his own post of duty. He will learn anew the lesson he thought he had learned when he entered his sacred calling, that manhood is of greater value than money, and sacrifice than salary.

It Pays.

If a minister is inclined to feel satisfied with his intellectual training and is drifting in his culture, the reading of a missionary book will stimulate him to his highest efforts. To note the mental achievements of the "heathen," their progress in Western learning, the splendid literary work of the missionaries in connection with their arduous labors, the insatiable hunger of the Orientals for the best modern thought, the large numbers in great universities, the high-grade institutions of learning being established in "heathen" countries, will stimulate him to do at least what he can to be the equal in culture of the converts on the field. His church will be enriched with stronger preaching, and there will be less need of the congregation's seeking for a

younger man of fresh thought and culture; and, likewise, there will be fewer preachers crossing the dead-line because of their failure to keep themselves abreast of the new thought.

The most fruitful source of Christian apologetics is missionary literature. The verification of Christianity is not so much a matter of logic as of facts. Christian missions is the minister's storehouse of argument.

It should also be noted that the evangelistic work of any church will be greatly advanced by missionary reading. The unreserved faith of the missionary in his message to redeem, to transform age-old customs, to break through every obstacle to the advancement of the Kingdom, and the methods of abandon to reach the unconverted, inevitably result in quickening the minister, and, through him, the church, to more zealous evangelistic effort.

Quickens the Church.

The greatest results are attained when the members of the church read missionary books. The minister will find his task greatly lightened by inducing the men of his church to read such books. They are more readily moved by facts than by exhortations. Organization and systematic study is the secret of the women's success. The men will catch the spirit of activity, not only in the matter of larger contributions, but of general local enlargement. Money will be more readily and generously given. The local work of the church will go forward. The prayer-meeting will take on new life, for the men will have something vital to say that they delight in saying and which the others are happy to hear. The evangelistic spirit will spread in the community and more souls will be brought to Christ. Each man will desire in some way to consecrate his life more fully to the Master. Missionary books must be gotten into the hands of the adult teachers and classes of the Bible-school, that they may see what is actually being done and what is possible for them.

Try It.

One of the finest results of reading missionary books is the resultant surrender of the young people to go as missionaries to the field. Blessed is that church which has given one of its sons or daughters to the Master's work. Our young people are as brave as any that have ever gone from home to serve the King. Older ones must put the claims of the Christ and the needs of the fields of the world fairly before them. Give the young people missionary books, great biographies; let them catch the inspiration of heroism, feel the thrill of lives that have nobly responded to the call of the helpless; put the facts into their hands, and they will rise to the needs of the hour as readily as any that have made this age noted for its missionary activities.

Cynthiana, Ky.

In Spite of Opposition.

In spite of all the opposition met by the missionaries, Christianity is spreading. The growth of Christianity, from its beginning on the banks of the Jordan until to-day, when its converts are baptized in all the rivers of the earth, has been steady and continual. Some complain that the missionaries make but few conversions. It is a matter of regret that progress is not more rapid, and yet that is no reason why we should give up the task. The progress of Christianity is not as rapid anywhere as we would like to have it. More than half of the adult males of the United States do not attend any church, and that, too, in a land where we see on every hand evidences of the advantages which Christianity has brought to our country. If, where the environment tends to bring people into the church, so many remain outside, we must not be surprised if the spread of our religion is even more slow among the heathen, where it is often necessary for one to leave home and friends and submit to social and business ostracism to become a follower of Christ.
—W. J. Bryan, Secretary of State.

"The Tie That Binds"—The Blessings of a Living-Link.

ROBERT GRAHAM FRANK.

The Liberty church became a Living-link in March, 1910. There had been a healthful, wholesome growth of the missionary spirit in the church for several years. No "whoop-hurrah" schemes were used in preparing for the offering,

nor in taking it. A month in advance a sermon was preached setting forth the needs of the work and the possibilities of the church's becoming a Living-link. A letter was sent to each member asking a definite offering—the amount asked of each one being set forth in the letter. No one was asked for more than $15 and no one for less than 25 cents. Two hundred and seventy-three people responded with gifts. There were only two gifts of $15, and only 29 of $5 or more. Of course, there were some who gave nothing, and a few who were more or less openly opposed to the entire undertaking. However, the $600 was easily, joyfully raised.

Dr. Paul Wakefield was assigned as our missionary. On April of 1910 he came to Liberty. From the first we all loved him. His perfect naturalness, his simplicity, and genuineness won our hearts. No better man could have been selected for the Liberty church's Living-link. In the following September, as Dr. and Mrs. Wakefield were on their way to San Francisco to sail for China, they and the two children, Vachel and Mary, stopped with us for a little visit. It was a veritable love-feast! We all fell in love with each other! We dined them, picnicked them, and, I suppose, pretty nearly wore them out with our well-meant attentions. We gave the doctor a bridle and saddle, and a pocket-case of surgical instruments, and one good Presbyterian friend and his wife made them a present of their phonograph and a hundred records. Then we cried over them and with them, and said good-bye.

Since then we have never lost interest in them. We have frequent letters from them. You will notice that we claim the entire family, although only the doctor really and truly "belongs" to us. These letters I publish in our local church paper, which reaches every family of the church, and thus we keep in touch with them and their work. We write to them often, send them postcards, and many of our folks send them books and magazines. And we pray for them. Even the children of the Junior Christian Endeavor Society pray for them each Sunday, and also in their prayers at home. We sent them a large lot of partially-worn clothing for the famine-sufferers, and at one time sent them over $200 as a special offering for relief work. Last October we sent them a Christmas box and barrel. Two genuine "old" hams, fifty pounds of flour, a fruit-cake, and one hundred quarts of canned fruits and preserves, walnuts, apples, and maple syrup—these are some of the things I saw go into that lot.

The easiest money this church raises within a year is this Living-link fund. It has made the work so much more real to us than the old, impersonal methods ever did. We feel now that we are directly responsible for a real part of China. It has widened the horizon for the entire church. Littleness—the blight

of so many churches—is impossible in a church which is working in worthy ways at big things. I am sure that a very large majority of our members have found a new and lasting joy in the Living-link relationship. My judgment is that it will always be possible to sustain this relationship, as it was established in a perfectly normal, natural way, and has meant so very much to the life and spirit of the church.

Liberty, Mo.

God's Call To Advance.

G. W. MUCKLEY.

The results of the work in the foreign field by our own missionaries, the signs of the times, the Macedonian calls that are borne to us on every breeze from every nation under heaven have forced our Foreign Board to lay plans upon a scale worthy of a people whose privilege is to help conquer a world. The difficult thing is to pray for the foreign field because prayer compels us to get close to God and we come face to face with our duty, and some of us do not want to face our duty and give up our money in quantities large enough to convert the world. We wonder why the churches in the foreign fields give so liberally in proportion to their means, as compared with those at home. The power of God is behind them in prayer and consecration. There is the power of the Divine Spirit, the power of regenerated souls, that power which will eventually secure a lost world for Christ.

We have done some things well in the past. We have pleaded consistently for Christian union, we have grown well in missions and benevolences within a certain group of churches and preachers, but for some reason we are too stationary. May it not be we are content with our past achievements? There is danger here. No man or church can live on the past and grow. We live and grow in reality only by faith in the future and by doing our duty in the present. The church must be a body for the living Spirit of Christ, who said, "Go into all the world," just as each man in the church must be a temple of the Holy Spirit to accomplish anything for God. There is nothing that revives and strengthens the local church as to have confessions at every service. There is nothing that will revive the whole church in the United States so much as to see through its efforts the rapid conversion of heathen people who now know not Christ.

Kansas City.

How We Plan Children's Day at Akron.*

WM. SPANTON.

The taking of a missionary offering first means systematic education. The F. C. M. S. is certainly doing an admirable work in this direction in the Prayer Topics and the monthly programs. The Prayer Topics are especially valuable. A person or object mentioned in prayer will make a more lasting impression on the hearer than if spoken in any other way. These topics and programs should be followed in every school. In addition we have a monthly letter from our missionary, and some of them are classics.

The actual taking of the offering is begun about six weeks before Children's Day. Indeed, in the Elementary Department the offering is taken every Sunday in the year, the amount received during the first half going to Foreign Missions and that for the last half to Home Missions. Outside of the Elementary Department our aim is to get as many members as possible to pledge one dollar or more. Last year we had two hundred. This year we hope to

*This Sunday-school supports its own missionary and gives over $600 on Children's Day.

have three hundred. These pledges are taken the last of April. Each class is then apportioned a certain amount, based on the number of one-dollar pledges, the amount given the previous year, and the present size and ability of the class to give. These apportionments are placed on the blackboard, and there is a keen interest on the part of all classes to reach the mark. Of course, after the apportionments are made and accepted it is up to the individual teacher to see that the class makes good. Some have to be urged, and a few fall down, but there have always been enough to go over to overbalance those who go below.

The secret of taking any offering is systematic education, enthusiastic preparation, which will always result in liberal giving.

Akron, Ohio.

Shall the New Building Hinder the Missionary Offerings?

J. H. MAC NEILL.

In most of our towns and cities "Disciples of Christ" are in the third stage of their church-building progress. The houses of thirty or forty years ago are giving way to the more modern church-house of to-day, as the small, one-room building of seventy-five or eighty years ago gave way to them. The house of to-day is usually a magnificent edifice, a great plant (as it should be) for the training and equipment of the whole church for the prosecution of her colossal task; a splendid dynamo for the generation of mighty moral and spiritual forces engaged in the extension of the Kingdom of God. These structures require large sums of money for their erection, and because of this fact there is a temptation on the part of some good brethren to argue that, at least while the building enterprise is on, all the usual missionary and benevolent offerings should be dropped, or at least greatly reduced. From a considerable experience in church-building I feel sure that where this suggestion is made it is because the matter has not been given serious consideration. The supreme mission of the church is the evangelization and Christianization of the nations of the earth. Everything else must be held subordinate to this. Not the building and equipment of splendid houses of worship, however important this may be, is the *first* and divinely-ordained work of the church, but the seeking and enlarging of the Kingdom of God. Whatever else we may do, or may not do, *this must be done*. If this tendency to neglect and to ignore our missionary offerings because, forsooth, we are building a fine house should become general just now, or at any time in our history, what would become of our rapidly-growing work? How can we seriously determine upon a course that would greatly cripple our world-wide service? I am satisfied that if our preachers and consecrated building committees will think prayerfully on these things, no such action will ever be taken. The year we built our splendid house here at Winchester marked the largest offering for missions and benevolences the church had ever before made, the total gifts for these kingdom enterprises amounting to more than $3,000. We are not referring to this in any spirit of self-praise, but rather to assure our brethren of our great joy in our unbroken fellowship in the preaching of the gospel to the whole world.

Whatever else we do, let us not neglect to help Christ in His mighty task of world-wide redemption. Let us not refuse to enter into "the fellowship of His sufferings" for the deliverance of the world from sin. He is depending upon us for this service. For *His* sake and *ours* and these for whom He died, let us not disappoint Him.

Winchester, Ky.

Flow On, O Congo!

Remembering Mrs. R. Ray Eldred.

ADELAIDE GAIL FROST.

[When Mrs. R. Ray Eldred, missionary of the Foreign Society on the Congo, became so very ill she and her husband were alone on Longa Station. Mr. Eldred immediately dispatched a swift canoe with seven of his best native men for Monieka, a hundred and twenty-five miles up the Bosira River. They were to find Dr. Jaggard, our medical missionary, and bring him to Mrs. Eldred's aid. Mr. Eldred instructed them to rest neither night nor day until they had reached the doctor. These faithful canoe men, spurred on by the thought of their beloved and suffering "Mamma," toiled night and day for three and a half days against the swift Bosira current to reach Dr. Jaggard. Mrs. Eldred died long before they reached Monieka.]

Flow on, O Congo, to the sea!
You bore her hence from waters strange to your far land;
You bore her from her Western home, her children dear;
You left her by your tropic strand.
Row, ebon hands upon the oar!
Row 'gainst the river current's mighty way;
Though muscles strain and drops stand on your brow,
You can not bear her help to-day!

Flow on, O mighty River! flow,
As centuries you between your peopled banks have flowed;
Where you alone have heard the cries that no man recked;
Upon your dusky ranks bestowed.
Row, men of Longa, row;
Row for the foreign doctor o'er dividing space,—
Ah, though you row as no man rowed before,
You can not reach her place!

Flow on, O River! She heeds not
As when her quivering heart knew that a tide of woe
Surged 'round her, knew and in her gentle womanhood
Dared still to deeply know.
Row, men of stalwart frame!
Bend to your task, so speed you may as ne'er you sped before—
She came to help you o'er great oceans wide and deep—
She needed help, but needs no more.

Flow on, great Congo, flow!
Your crowding people will wait long for accents mild
In tongues they understand, to pass her lips
And hush their ravings wild.

Row as of old, dark men;
Slow, if you please, with lagging dip of oar;
It matters not to her—too late you come,
She moans not as before.

Sound, voice of wind and wave,
And let your sobs on Christian shores not cease;
Sound out abroad and call to those unheeding there
In bright, free lands of peace.
Sound with a strong, deep cry;
Call skill of hand and mind, and rich, brave souls
That never more shall need in vain our own who toil
Where the wide Congo rolls.

Boom on our shores, O ocean waves!
Hush not the cry of Africa's vast need
Till never more our few shall toil and die alone—
O, moan and cry until we heed!
Leap up, O waters, leap,
And voice the sob of Afric's own who mourn aloud,
Who weep to see their Teacher bracing still to bear,
And still beneath his load low bowed.

Hush not, O voices, never cease
Until help speeds, that never, never it shall be
That one must stand alone beside his dearest, see her die,
With no physician at his door.
Beat on, O ocean wave, beat on;
Sob if you will, and moan, ye winds, from that far shore—
We have been very deaf and slow to hear your cry,
And one has need of us no more.

The Work in Australia.

The Annual Conference of Churches of Christ in Victoria, Australia, was held for one week during Easter, and large and enthusiastic audiences were the order of the day.

The Foreign Mission sessions were held on Saturday afternoon and night, March 22d. The reports submitted were very encouraging and were most heartily adopted.

During the year Victoria raised the sum of $5,558 for Foreign Missions in American money. The gross income for the year for Australia in connection with the Federal Foreign Missionary Committee, including a credit balance, amounted to $19,858.

The sessions were made much more interesting on account of the presence of P. A. Davey and wife, our Living-links at the F. C. M. S. station at Tokyo, Japan. Mr. Davey brought greetings from F. M. Rains and A. McLean, which were gladly received. Prospects are very bright for the work the coming year.

F. G. Goodwin and wife have returned from the Island of Oba, and will not be able to return on account of ill-health, but A. B. Chappell, a graduate of the College of the Bible, is now located at Oba, and by the next steamer A. T. Waters and Mrs. Waters return, under engagement to the committee. Mr. Waters has translated Genesis 1, 2, 3, The Ten Commandments, and John 1 and part of the 3d chapter into the language of the people at Nduindui, Oba, and this is being printed by the committee in Australia.

At the conference F. M. Ludbrook resigned the position of Honorary Secretary of the Foreign Mission Committee after twenty-one years of faithful service, and T. B. Fischer was appointed to that position.

T. B. FISCHER, Secretary.

Facts That Tell.

In Robert Arthington's will he left $4,500,000 to the Baptist Missionary Society and the London Missionary Society of England.

There are 3,574,000 native Christians in India. These are cheering figures. The Baptists have grown from 217,000 to 331,000 in a decade.

A poor, uneducated Japanese woman in the Liuchiu Islands is said to be directly responsible for bringing at least fifty persons into the church.

The Commission of Finance of the Methodist Episcopal Church, which has supervision of the benevolences, recently fixed the apportionment at $4,125,000.

New Year's Day was officially celebrated in China on January 1st, instead of February 6th, as the government of the republic has adopted the Gregorian calendar. Two thousand New Year's callers visited President Yuan Shi Kai at Pekin. This is a significant change. Who could have foretold all this ten years ago!

One of the graduates of Tung Chow College, China, is a man of wealth, and he recently subscribed $8,000 to build a new church. There are many more such Christians in China.

Only twenty-six years ago the missionary work in Manchuria was begun. At that time there were six missionaries and only 350 Christians. Now there are 500 outstations and 520 native pastors and 20,000 church members.

The commerce of the world has doubled in twenty-two years; the total trade of the United States has doubled in thirteen years. We passed the two-billion-dollar line in 1899, the three-billion-dollar line in 1906, and the four-billion-dollar line in 1912. Expanding missions makes enlarged commerce.

During the past year a number of representatives of the Christian faith in non-

Christian lands visited the United States. One of the most distinguished of these was Justice Watanabe, a Japanese jurist of the Supreme Court of Korea. He spoke in no uncertain terms regarding the progress of the gospel in Japan.

The part which missionaries have played in rousing the public conscience regarding the evils of opium in China should not be forgotten. It was the memorial on the subject, signed by twelve hundred Protestant missionaries and presented to the throne in 1906 that led to the imperial edict of 1906, 1907, and 1908.

The law against the sale of opium in China is a very drastic one. It actually makes it a capital offense to smoke, sell, grow, or transport the drug. It is believed that there is not the least likelihood that the law will be allowed to become a dead letter. Indeed, it has already been enforced by the execution of two opium criminals. The law says, "All opium criminals of the first degree will be shot until they are dead."

Count Okuma recently declared that, although Christianity has enrolled less than 200,000 believers in Japan, yet its influence has poured into every realm of Japanese life. He says that Christianity has affected Japan, not only in such superficial ways as the legal observance of Sunday, but also in their ideals concerning political institutions, the family life, and woman's station in life.

All opium smokers were disfranchised during the recent election in China. Not a single member of the Chinese Parliament has been appointed who has not declared his hostility to this obnoxious traffic. Every section of the government is declared anti-opium in policy, as well as every political party and every responsible official of the Central Government and the provinces. The degrading traffic is doomed. Nothing can prevent its extinction.—Missionary Review.

And the Missionary Smiled.

In the Philippine Islands, where the greatest care must be taken with everything that is eaten, in order to avoid the dreaded tropical diseases, the small daughter of a medical missionary said to a friend: "Do you know what I am going to do when I get big? I am going to eat a germ."

The young son of a missionary in China, spending the hot months in the hills, one day called on a woman who was keeping a boarding-house. He wanted to know what she charged for breakfast, what for tiffin, and what for dinner. She told him, and then he asked what she charged for afternoon tea. She replied, "Oh, we do n't charge anything for afternoon tea." The young hopeful at once said, "I 'll be over to tea this afternoon. He was as good as his word, and went every day for the week.

While Miss Jessie Asbury, of Japan, was visiting her Living-link church at Cynthiana, Ky., she was entertained in a home where there was an old "colored mammy" who was greatly interested in the curios. Later she was shown the picture of some school-girls who had died of tuberculosis. Having seen the wooden shoes and short stockings worn by the Japanese, she said: "I do n't wondah they died with tuberculosis. I should think dey would have fourberculosis after wearing such things on dere feet."

The same old "mammy," after hearing a verse from the Bible read in Japanese exclaimed: "What do dey mean by mopping up with the blessed Lord's Word like dat! Maybe He 'll forgive dem. I 'll leave it to Him."

Biographical Sketches of Our Missionaries.

G. W. Brown.

Mrs. G. W. Brown.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

This eminent missionary has enjoyed hard work on the field, and his all-round development has been gratifying to his friends and co-workers. Besides his own special duties as a missionary of the Foreign Society, he has served on interdenominational committees and commissions which have had for their object the general advancement of missions in India. Mr. Brown is a man of fine judgment and delightful spirit and temper. Naturally conservative, he thinks and moves cautiously and with wisdom. He possesses the rare fortune of enjoying the highest respect of all the mission forces in India, and the love and cordial relation of his own brethren and colleagues.

Dr. Brown is the president of the Bible College and Training School at Jubbulpore, and is splendidly fitted for the responsible position. Great wisdom and tact have been shown in its organization and in the way it has been conducted. He has been carefully realizing the ideals of the lamented G. L. Wharton, his honored colleague in the initial steps. Mr. Brown began with a class of eight young men as a nucleus of the new school on the veranda of his bungalow as a schoolroom. Since the buildings have been erected the growth and power of the institution are well known.

This useful man was born near Baltimore, Md., October 25, 1870. When he grew to young manhood his life was given to Jesus Christ. In October, 1888, he was baptized at the Jerusalem Church, Harford County, Md., by G. P. Coler. The Maryland public school afforded him an opportunity to begin a successful educational career. Afterwards he entered Hiram College, where he made a record of distinction and won his A. B. degree in 1897 and the A. M. in 1898. Early he showed great aptitude for languages. He also exhibited talent for teaching. He has been a good student of the Bible. All the windows of his keen mind are opened to truth, both from nature and God's revealed Word.

He reached India as a missionary of the Foreign Society in October, 1900. He had been commissioned for educational work especially. The educational task, however, was to include evangelistic work as well, as is the case with all departments of the missionary service. Soon he became very proficient in the Hindi tongue. He speaks it with exceptional accuracy and effectiveness. The best language scholars of India speak in highest terms of his attainments. On the 25th of October, 1901, at Harda, he baptized a brother and sister, Clive and Eva Scanlon. These were his first

baptisms, and the experience warmed his heart and made him feel that he was really now a missionary.

On his return to the homeland on his first furlough, after serving a term, he entered Johns Hopkins University and won the degree of Ph. D. in 1910.

Mr. Brown was married to Virginia Clark Archer, October, 1891. The union has proved a most happy one. Mrs. Brown is one of the most useful women in all the mission service. Besides her own personal work, she has ably seconded every effort of her husband, entering sympathetically into all his plans, and has been a strong force in the useful life he is now giving to India. One son has been born into this home, William Norman Brown, in 1892, and he graduated from Johns Hopkins University in 1912.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Miss Mary Rioch, of Tokyo, Japan, will return to this country on a richly deserved furlough in June.

W. C. MacDougall has been helping in the Bible College in Jubbulpore and with the printing press.

Guy W. Sarvis, Nankin, China, reports the arrival of a fine boy, who has received the name of David L.

Mr. and Mrs. J. E. Moody and W. H. Scott, newly appointed missionaries to India, will leave this country about September 1st for their chosen work.

John Johnson and family, who labor at Nantung Chow, China, are spending their furlough in Scotland. They expect to return to China in August. Mrs. Johnson has not been so well.

Mr. Frank Garret and family, of Nanking, China, will return to the United States for furlough, leaving June 14th on the S. S. *Mongolia*. Mrs. Garret has recently undergone a serious operation.

Mr. and Mrs. W. L. Burner, who are to take up the work at Matanzas, Cuba, will probably reach there some time in August. These estimable young people have a great field of usefulness before them.

Dr. Jennie V. Fleming, who has spent one term of service in India and is at the present in this country on furlough, expects to return to her work at Harda, India, about September 1st. She is at present attending the College of Missions, Indianapolis.

Miss Mary Frances Lediard, who has been spending her furlough in Ontario, expects to return to her work in connection with the Margaret A. Long Girls' School, Tokyo, about September 1st.

Miss Lillian Proefrock, Edgar A. Johnston, and Dr. William A. Frymire, recently appointed missionaries to Africa, expect to sail from New York about August 1st, reaching the Congo about the middle of September.

Miss Sylvia Siegfried, connected with the work of the Foreign Society at Laoag, Philippine Islands, will return to her home in Ohio for furlough very soon. The church at Newark, Ohio, and those of that county provide her support. This is her home county.

Dr. E. I. Osgood, Chuchow, China: "We must train the medical leaders of the future medical profession in China. If we do not do this work now, the Chinese will call in other educational medical workers and they will doubtless be as they were in Japan, agnostic or atheistic in bent of mind."

Miss Olive Griffith, of Damoh, India, has consented to take the Girls' Orphanage in Bilaspur, as Miss Kingsbury has gone home on furlough. The Foreign Christian Missionary Society and the Christian Woman's Board of Missions assist each other on the field as they are able and as the needs require.

Frank Garrett, Nanking, China, writes: "The work continues favorably in all lines. There were nine baptisms in the church at

Nanking two weeks ago, and there will be others soon. The school here is growing most satisfactorily. There are ninety students in the Bible Training School in Nanking. These come from nine different provinces and represent eleven different missions."

Leslie Wolfe reports that he and his family have been taking a vacation at Baguio, the summer capital of the Philippines. When he wrote, Dr. Lemmon's family was to join him in a few days. A cottage has been rented in which the missionaries can spend a few weeks by turns. The altitude of Baguio is about 5,000 feet. It is the only suitable place in that part of the Philippines for a vacation.

R. Ray Eldred, Longa, Africa, writes: "The work at Longa is moving on in good shape, though I can not give the needed time to any one department. I am helping the young brethren at Lotumbe. That takes some time away from Longa. However, I am glad to go to their aid when they need me. It is too early to forecast what the results of the ingatherings in Africa will be this year, but the missionaries are looking, working, and praying for many to be added to the Lord. The number for the whole mission so far is already large, and this year will report a larger number than last. The Lord's work here is growing, and the price of Congo's redemption is being paid. May the churches at home not think it too great!"

David Rioch, of Damoh, India: "The work is going on well. In a few days I am to send out four young men as teachers. They are steady young men and ought to make good. We hope to send out others as carpenters and blacksmiths and servants. The crops on the farm have been very good this year, and just now we are getting our threshing done. Owing to having settled so many of our boys this year, the problem of running the farm is getting to be acute, as most of our boys are quite small."

Dr. L. F. Jaggard, of Monieka, Africa, writes: "Last month we went to see our nearest dentist, and incidentally saw some of the country back of Monieka. There are many large towns before we come to the territory of our neighbor mission, the Congo Bololo Mission. We have now three towns occupied with teachers. It was rather a poor time to do evangelistic work, as nearly all the people were out in fishing camps. This afternoon we are going to open a school. The natives have been asking for a school for a long time, but we could not quite find time to give to it."

Letters from the Field.

AFRICA.

AN INTERESTING TRIP.

MRS. L. F. JAGGARD.

Here we are, home again with sore feet and aching joints, and never could we sing "Home, Sweet Home" with more cheer than now—after a two weeks' absence in forest and swamp.

Our trip in the back country had a threefold reason—health, business, and pleasure—to visit our nearest dentist, that he might save our teeth; to spy out the land where some of our outposts are located, and to visit our missionary neighbors of the English society.

We left Monieka Tuesday morning, January 20th, at sunrise, with twenty-four men and one boy, the men carrying our beds, blankets, clothing, food, and pans and kettles for cooking. I was to be carried in a horseless carriage made of two long bamboo, with cross pieces at the ends and middle, with a swinging board for a seat and one for a foot rest. Two men walked in front and two behind with this affair on their shoulders: not the pleasantest carriage to ride in by any means, especially when the motor power is groaning, quarreling, and complaining.

Walking a Log.

Before noon we came to the first swamp and found it almost dry. It would be very hard for the men to carry me on the logs and sticks that ford the swamps, so I thought it best to walk, as it was not necessary to get in the water—that is, if one is good at sticking on logs—large, small, straight or crooked, rough or slick. Sometimes one must walk the full length of a large tree, and then on its branches, then climb down to other poles. These are usu-

ally worn slick by the frequent travelers, and by rain or water in the swamp, so that one must have a level head and strong muscles to keep from falling. Several times during the trip I slipped and one or both feet went into mud over my shoe-tops, even though the doctor says I am a very good "log walker." Sometimes one must walk a log right over a pool of water which the natives call the "botema," stomach of the swamp. We always walk with a stick in one hand and it saves us many a tumble. The people tell us that Government and Company men make their workmen carry them through these "Congo railroads," and that many men have broken their legs by slipping on the logs.

Tuesday forenoon we came to the village of one of the Monieka Christians, and here we stopped to rest. This man is a very good gardener and has many pretty flowers and fine fruits around his house. His is the prettiest native place I have seen.

A Night's Rest.

We stopped at a large village about noon, and as some of our men wanted to stay there, they told us it was impossible to reach another town that day. We found a nice, open house and began camp life. As our boys were tired we did our own cooking, dish washing, and bed making. We held services in the evening, but very few people were there as almost all the people were gone fishing.

We got started a little after sun-up next morning. In about an hour and a half we came to a very long swamp. We were one hour and fifteen minues crossing it. However, it was very nicely forded by fallen trees. After that I am sure I could walk a tight-rope. I was very tired when we came out and the perspiration was dripping from my face. We decided we would not stop any more at noon, as we were anxious to reach our destination; so we did not listen to the people, but went on, even though they told us we could not reach a town.

Women Fishing.

Wednesday and Thursday we traveled till near 4.30 P. M. In one swamp we saw two women down on their knees in a mud puddle fishing. They were dipping up the water with small, close-woven baskets and emptying them into a looser woven one, the water running through and the fish staying. They had no worry about soiling fine clothes.

Elephants.

In another swamp we saw fresh elephant tracks, as if a great drove had lately passed. After coming out of the swamp we met a man with his hand raised in warning—there were elephants ahead! We went along very cautiously. I wanted to see the elephants, but—well, we had no guns, so felt it was not quite safe. After a little we heard trees and brush snapping,

Native evangelist near Lotumbe, Central Africa, preaching to a crowd of people. He is using a colored Sunday-school picture on the Life of Christ as an illustration. These people of the jungle know nothing of pictures, and the evangelists use these large charts very effectively.

and then the men all commenced to yell, when O! what a crashing of timber, as if a storm had struck! The beasts were running from us. We thought there were between ten and twenty of them. African elephants are very fierce, so I suppose it was best that we did not get a look at them.

Friday morning I thought I would give the men a rest, so walked all forenoon. At noon several of the men were worn out and said they could not go on. The people of the village said we could not reach Yuli, and there was no other village between. But we had been fooled before, so did not believe them. If we went on, we must reach our destination or sleep in the woods. About half of the men got up courage enough to go on with us, but there were not enough went to carry our beds and my carriage, so we left it behind. When we reached the "elaji" (old town site), I was pretty tired and footsore, but I thought we were getting near Yuli. I was disappointed, for we were one hour and a half before we reached the village and then, such a large town! I thought we would never get through it. We were another hour and a quarter before we reached the mission. I could not have gone much farther. We traveled about thirty miles that day. Only one man reached Yuli before I, even though all the way the men kept saying, "Had Mamma not come we could go much faster."

A Disappointment.

We found Mr. Cartwright, the dentist, had left the day before. Mr. Jeffrie was at home and gave us a hearty welcome. First we enjoyed a delicious cup of English tea, and then a warm bath. O, how we did enjoy them both! After a nice supper we went to bed. But we were most too tired to sleep. Saturday we rested and visited. Mr. Jeffrie is a bachelor and a Scotchman, and he makes a fine host.

Sunday forenoon it rained, so there were no services. Just after breakfast the driver ants came to call, and we politely left the house and stayed away for a few hours.

Yuli is an inland mission about three hours' walk from the Ikelemba River. It is only about three years old and is a very pretty station. The principal work is a boys' school of about sixty lads. They do most of the station work, and go to school every day.

Monday we walked around the station and visited some more. In the evening we packed up, ready to start home.

Tuesday morning after breakfast we were off.

My carriage broke about noon, and I suppose the carriers rejoiced. But it did not take long to make a hammock with a blanket and one bamboo. With this the men carried me, two carrying at a time, changing men every fifteen minutes, and

The Sunday-school at Monieka, Africa, on December 22, 1912. This was during the Quarterly Conference of the evangelists in that district.

we got along better than before. Sometimes the heathen men of the village would take hold and go trotting through the town, with all the women and children running along beside us. I got shaken up a plenty.

As before, I walked through all the swamps where there were logs and no water. Where there was water and no logs, the men carried me. Just before we reached Monieka the blanket on my hammock tore, so I finished the journey on foot. We got home about 3.20 P. M. on Friday.

It was a hard trip and I am not anxious to make it again, although we enjoyed our visit very, very much and feel that the time was well spent. We visited one of our promising outposts and passed through several villages where the people are calling for teachers.

R. RAY ELDRED AT LONGA, AFRICA.

The work is moving on in good shape, though I can not give the time needed to any one department of it. Also have to help the young brethren at Lotumbe some. This takes time away from Longa. However, I am glad to be able to go to their aid when they need me. I expect to go to Lotumbe again at this March incoming of their evangelists to help with the extra work at that time. Then I will return here to Longa in time for the coming of the evangelists here. It is too early to forecast what the results of these ingatherings will be, but we are looking, working, and praying for many to be added to the Lord at these times. This will be the last class of baptisms for this year (missionary year). The number of the whole mission so far is already larger than last year. The Lord's work here is growing, and while the price of Congo's redemption is being paid, this time by my own dear wife laying her life on the altar of her Master, may the churches at home not think it too costly and may others be found who will help to garner in the sheaves! —R. Ray Eldred, Longa, Africa, February 8, 1913.

JAPAN.

AKITA AND THE JAPANESE.

GRETCHEN GARST.

Let me tell you about my place of work. Akita is a city of some forty thousand inhabitants. It is quite an educational center, having several normal schools, a technical school, and the regular grade and high schools. The latter are not called so, but correspond to such schools in the system that we know. It is interesting to see the many students on their way to school. Many of the boys and men wear the foreign garb, but wear it in a decidedly Japanese fashion! The boys practically all wear caps, even with their Japanese dress. The girls are as yet untouched by the outside world so far as clothes are concerned. I did see shoes on a teacher in the normal school I visited, but they were far from becoming, I assure you.

SEE AKITA.

There are a great many temples in the city, some of which I have seen. Most of them look deserted and neglected. How much actual worship goes on in them, I do not know. I have seen some worship, but have been too busy with these first days of work to get away for actual observation. Idol worship may be a thing of the past in some places, but there are many more places where it and the many evils attendant upon it are still in practice.

One of the Sunday-schools conducted by P. A. Davey and wife in Tokyo, Japan.

PROFESSOR FRANK NAOTARO OTSUKA AND FAMILY.

Mr. Otsuka teaches in the Bible College, Tokyo, Japan, and is also pastor of the Hongo Christian Church in that city. He will be remembered by many friends here in America, where he was educated.

EVANGELIST KUDO.

Our oldest Japanese preacher. He is sixty-four years old, and worked with Chas. E. Garst and Geo. Smith, our first missionaries to Japan. He is still doing good work, and is located in Akita.

If you can see in your mind a city with many narrow streets, some broad ones, many a little shop, and many, many children playing in the streets, while adults go by on different errands, the dress very different from ours, and the faces—all kinds, but mostly full of interest—you have the bare outline of Akita. I wish I could make you see it as vividly as I can see it in my mind as I write. Once in a while I hear the weird call of one of the venders calling his "wares," or the whistle of one of the blind men, who go around ready to be called in to give a person a restful rubbing. The street calls are weird and sad, and give me a lonesome feeling!

THE KINDERGARTEN.

Miss Armbruster and I live in a mission house, foreign built and very comfortable. There are Japanese rooms in part of the house for the Japanese helpers, of whom there are four now. They are a fine lot of girls, and most companionable. The kindergarten is just two doors away—a fine, well-lighted building, and a very good workshop. There are between fifty and sixty children in regular attendance. The head kindergartner is a graduate; the two assistants are practice teachers, as we would call them. The head kindergartner is a Christian, born and bred in the home of a Methodist minister. She is every inch a lady, and as fine and sensible a little woman as I ever met anywhere. The children are an energetic lot, full of possibilities for good and ill. Just at present my actual work is limited to helping with the music and giving as freely of my help in suggestion as I can. The teachers seem to be happy with the way things are going, and their confidence means much to me. Because of the barrier of language I am barred from much intercourse with the children, but they seem to like to hang on my skirts and talk to me. I can understand some, and am gradually learning to talk. It is a problem to know how to reach the mothers. They have been shut in by custom, and taught to follow father, husband, or son, until there is little initiative left in them. Their love for their children is strong, and I am eager to be able to talk to them. One thing is sure, if I don't succeed it will be because of my own weakness, for I believe that the power of Christ and the gospel is as great as it ever was. The work looks slow, but I believe in the final victory. Akita is thought to be sort of gospel-hardened and is considered an especially hard field, so you will understand

PROFESSOR ISHIKAWA,

president of the Academic Department of Drake Christian College, Tokyo, Japan. He is a graduate of Ohio State University and was baptized at the Twelfth Street Christian Church, San Francisco, in 1892, by W. K. Azbill. He is a very efficient Christian teacher. Indeed, he is one of the strong men of the Empire. He commands the confidence and highest respect of the leaders of the nation. His influence for Christianity is commanding and far-reaching.

---

why I have been putting all this in. The problem of the kindergarten is not only the education of the little tots to the best of our ability while they are under our care, but also the education of the mothers. As I see it now, that means Christianization. One's heart aches to reach behind the barriers to the hearts of these people. We are praying that the Christmas mothers' meeting may be a Christmas meeting indeed.

BURIED ALIVE!

We so often speak of the peculiarities of the Japanese. In coming among them I have felt more keenly the likenesses! Human nature is very much the same all over, and though there are differences, they seem to me of minor importance. Each missionary has to solve the problem of reaching a people in the surest and most effective way. As I see it, the likenesses help to that end. I have heard many a missionary tell of the things a volunteer needs to remember, but I do not remember of hearing that very simple suggestion. On the steamer coming over, people talked to me about being buried alive! I wish I could show them some of my Japanese friends, and I know you will feel that way, too, wherever you may be. A vision, somehow, of our own country with its evils as well as its excellencies, and a full recognition of the race with whom we deal is certainly important. I wonder how the Heavenly Father sees us all!

JAPANESE ASK QUESTIONS.

After all, one person can do very, very little, and that little will count for less unless it is blest of Him who giveth the increase. I have been thinking that it would be pretty hard for a missionary not to get his head turned and think he just about knew it all. The Japanese ask me all sorts of things, and seem to look on me as a sort of dictionary or encyclopedia! Imagine how I feel—not big, but O, so weak and little! I just have to peg away, and remember that I'll be going some to make good!

Now, hoping that I have told you some of the things you would like to know, I must come to a close.

CHRISTMAS AT TOKYO.

MISS KATE V. JOHNSON.

I was a victim of influenza, but the Christians had the best Christmas for the Sunday school that we have ever had. They paid for it all—the first time since I came to Japan that they have not come to me for five or ten yen. Besides, they had so many sick ones to look after and so much real suffering to relieve, and they have given beyond what they were able. Our beloved pastor, Mr. Yoshida, has been ill for months, but he is recovering, and has preached twice for us this year. Another evangelist preaches for us every Lord's day and evening and charges nothing. He gets good audiences, and he preaches the Word. The children in my home have fasted and given the rice to other sick children. Now they are helping a sick brother. A friend sent them one dollar with which to buy themselves a Christmas dinner. There are twelve of them, and they spent thirty-four cents on themselves and sent the remainder to the sick brother. The Christians called upon him and comforted him and prayed with him, and thus four young men were led to study their Bibles, and one has confessed his faith in Christ as his Savior.

We pray that this may be the most successful year at home and in Japan and in every land.

TOKYO NOTES.

KATE V. JOHNSTON.

I am sending you a paper with an account of the riots and mob law that have resulted from the political situation in Japan. It seems to me high time that the powers intervened in regard to the Korean conspiracy trial. But alas! this morning's paper tells of terrible conditions much nearer home, and our Government seems inadequate to cope with the problems in Mexico and the Philippines! How patient our God is—how long-suffering, not willing that any should perish!

From the Akita Church our dear old Shoji O Baa San has been "called home." Some twenty years ago that dear old woman became a Christian. She became a tither while I was still living in Akita. I called at her home one winter evening, and she had just returned from her work, having earned three sen that day. She was counting out one rin at a time, and she carefully took out three rin and placed it in a bag. She said, "This is the Lord's money, and I'm going to give Him one-tenth of my earnings every day." I have moved many Japanese and Americans, too, to greater effort by telling them of Shoji San's faith. Miss Armbruster said that during last year Shoji San was unable to work and the church gave her the rice she needed. Shoji San carefully divided it and gave one-tenth to the church! How joyful must have been her home-going! To be where they hunger no more, in the presence of Him whom she served so faithfully, to go out no more forever.

My meetings are well attended and I have nice crowds out to church, a good Bible class, good attendance at my women's meetings, and the girls in our home are doing well. The Japanese, while a bright, intelligent people, have so little in a social way to interest them—I mean the innocent fun. We have a nice room at the back of our church. I have fixed that up so it is a pretty room now, and we use it for Sunday-school and social meetings once a month. I put a rug on the floor, curtains on the windows, a table and chairs, pictures of the various scenes in the life of Christ (taken from famous pictures) that I bought while in Europe, and a picture of the emperor and empress. The Japanese were pleased that I thought of that without a suggestion from them. I also put a stove in the room, so we can be comfortable. Nice crowds come out to these meetings, and naturally come to church afterward. I can see a decided increase in attendance at church since we commenced these social meetings. Heretofore we have had to rent rooms for any kind of a social, and have had to pay big rent. Now we have a permanent place in which we can meet. It cost about fifty yen ($25) to do this, but I feel my money has been well spent in the new interest that is being taken in everything connected with the church. About seven Koreans come to church every Sunday morning, and several have become Christians. As they are in military schools, they can not come at night. It is surprising what long distances the Japanese come. One young man, who never misses, comes seven or eight miles to my Bible class. There are eight grown girls from a city school near here who come regularly to my women's meetings.

Tokyo, Japan.

MISS JOSHI FURUTA,

Bible woman in the Christian Mission, Akita, Japan. The gospel has done much for this young woman. She has been brought to an entirely new life—a useful life.

INDIA.

WITH THE DAMOH EVANGELISTS.

MRS. NELLE G. ALEXANDER.

We are just back from a ten days' tour full of interesting sights and experiences. At Gunji, our first camping place, our tents were pitched in a mango grove, near a large tank or pond, along one side of which is the village itself. One bank has a row of fine old trees, and one of these shelters a collection of the village gods. Most of the idols are small ones of rudely carved stone. Foremost among them is an image of Hanuman, the Monkey God. It is made of stone, painted red, and is about four feet high. Scores of real, live monkeys swing in the branches overhead. Among the villagers whom we saw worship this god was one man whom I particularly watched. His first act of worship was to take a bath in the pond. Then he brought up a vessel of water which he poured over the idol. Then he bowed down before it until his forehead touched the idol's feet and then, rising, he salaamed seven times. As to his mental processes I can not give so exact an account, but he went away looking happy.

The people at Gunji were very friendly and listened well. India is so dotted with little villages close together that from one camp our evangelists can reach several communities. They plan to go out three times a day—forenoon, afternoon, and night. When there are four men, they go by twos in the daytime and all together at night. Sometimes a crowd comes to the evangelists' tent after the evening meal, and I have heard the sound of singing and preaching and the music of Khanaiya's guitar far toward the midnight hour.

No School.

Gunji, with a population of nearly a thousand, has no school, never has had one, and probably will not have one very soon. I asked a group of mothers whether they would not like to have a village school. "Goodness me!" replied one, "what would we do with a school?" These same women were greatly pleased because I visited some of their homes, and they came to the tent to see me. The English officials sometimes camp at this village, so they had seen white women before; but this was their first opportunity for conversation with one. A pleasant Brahmin woman said: "We often have wished to visit a Memsahib's tent, but were afraid. Now, because of your exceedingly charming manner, we have ventured to come." Which, of course, only means that I showed a friendly interest in them and their babies.

With one exception our workers were received kindly in all the villages about this first camp. There was an especially good meeting in Gunji the last night, and the men feel that they have left there a lasting impression.

Other Places.

From Gunji we moved to Hindoria, the third largest town in the district, ten miles from Damoh. A malguzar (land owner), who is the mayor of the town, and his brother were very friendly, and through them some homes were entered which probably otherwise would not have been open to us. Here, as everywhere else, it means a great deal to be introduced to the leading family of a community. The Malguzar's brother showed especial interest in us and our message. He came to our camp repeatedly, went out with the evangelists one forenoon, and came to our communion service Sunday morning. The day we broke camp he came to bid us good-bye and walked with the men part way through the town. Then, like a certain other young man, "he went away sorrowful." We do not know that he ever will have the courage to leave property and family to become openly Christian, but we do know that the leaven is working in India among both high and low.

I was invited twice to the home of the Malguzar to visit the ladies of the family, who live in purdah. The Malguzar's wife was greatly pleased with Baby Florence and gave her five rupees and a silk "fariya." The latter is a bit of wearing apparel, a strip of cloth used by little girls to wrap about the head and shoulders.

In Confusion.

One night in Hindoria, when Mr. Alexander and the evangelists went to a low caste section of town, they found things in great confusion. Some man had driven out his wife and children, and the caste committee was sitting on the case. Although rather excited, they left their court proceedings to listen to the preachers, and there was a fairly good meeting. Probably the husband and wife forgot their quarrel for the moment and went home in peace.

On Saturday, market day in Hindoria, Dr. McGavran drove out from Damoh. She spent the afternoon dispensing medicine in the market place, while Mr. Alexander and the men held evangelistic services.

People who could not afford bottles took away their liquid medicine in cocoanut shells. Salve was taken on a bit of paper or a leaf. Pills and powders, of course, were managed easily.

PEOPLE FRIENDLY.

Our last camp was at Kuan Khera, where there are three villages almost within calling distance. Here again people were friendly, but the work was affected somewhat by a wedding in one of the villages. Smallpox, too, was on, so I sat in front of my own tent and left the women of Kuan Khera for some future visit. Not all of them neglected me, however, and among those who called at the tent was a young girl not quite through the scaling-off stage of smallpox.

A pleasing thing occurred as we were moving from Hindoria to Kuan Khera. Mr. Alexander and Yakub Masih were walking together behind our tonga when we overtook two men, one of whom had on his forehead the marks that proclaimed him a worshiper of Vishnu. After the usual salutations and a bit of conversation, Yakub said to the Vaishavite, "You're a Brahmin?" "Yes," he proudly assented. "Well, sire," said Yakub, "I have something to tell you." Then the tonga rumbled on, and I caught only a word now and then, but the tale that Yakub told was "the old, old story" of Him who once proclaimed the truth to wayfarers on the Galilean roads.

Damoh, India.

A TRIP TO DORKI.

MRS. H. C. SAUM.

Dorki is a small village some thirteen miles out from Bilaspur, where we have a school. Samaru, the head master, gave us a very cordial invitation to go out to their Christmas exercises, so Misses Boyd and Kingsbury, Mr. Saum, the children, and I went.

To reach there we had first to travel for ten miles on a very good stone road, shaded on either side by a row of fine tamarind, mango, and various other kinds of trees. These trees have been planted along the sides of the road to afford protection to the traveler from the hot Indian sun. The English Government has made many such roads in India, and they are a great boon to the country. There are four such roads leading out from Bilaspur.

Then we had to turn off on a village road, which is a very different thing, I assure you. These roads are usually farmed each year when the ground has dried up after the rains. A farmer wishes to get out with his ox-cart, and as there is no road to speak of, he picks his way out over fields where the harvests have been gathered, across ditches, over embankments, and through jungle, until he reaches the "pukka" (stone) road. Then another follows in his track, and so on, until a sort of general road is made. Next year the fields may be plowed up and planted, and a new way out must be found. So these roads are usually very rough, and often very difficult to follow. It took us almost as long to go the three miles of this road as it did the ten miles on the good road. And we were a good deal shaken up by the time we reached Dorki.

The head master was out to greet us with a smile of welcome, and led the way to the little schoolhouse, which was in the center of the village. It was a great day to the village people. Many were standing outside, ready to enter as soon as the exercises should begin. The schoolhouse was very nicely decorated with pictures, Christmas greetings, Scripture texts, and ornaments made from bright-colored tissue paper. I haven't seen a neater village schoolroom in India than that one was.

The one chair owned by the school was broken and had been sent to Bilaspur for repairs, but we were soon made comfortable on two stools and a bed brought from the master's house for us to sit on. (The Indian people will nearly always show their hospitality by offering you a bed to sit on when you go to see them, as very few of them have chairs.) The Indian audience sat closely packed together on the floor.

Then the exercises began! Such bright faces and such wonderful headgear all mixed up together! Nearly all of the pupils were boys, and all were the children of heathen except the master's little girl. Her bright-colored clothing and nicely combed hair was quite a contrast to the others.

Songs telling of the birth of Christ were sung: some of them had as many as fifteen verses, I know—but this is nothing unusual in India. Selections of Scripture from the prophecies and from the Gospels relating to Christ's birth were repeated from memory. The children performed their various parts with a zest and earnestness that was good to see. The parents,

too, took an intense interest in the parts their children were performing, as parents do everywhere. But the little master was the center of everything! He was alert every minute, ready to line up the boys, help out with a tune, or to prompt any who might forget.

When the exercises were finished, each child belonging to the school received a treat and, respectfully salaaming, passed out with a beaming face.

We who had gone out from Bilaspur were then invited to the master's house near by, where we were served with a very nice dinner of Indian curry and rice, chappatis, etc. This food was served in highly polished brass platters, and we ate it with our fingers, with the exception of Miss Boyd, who had been thoughtful enough to take a spoon with her. How we did enjoy that dinner! for we had left home very early, and had eaten only "chota hazri" (little breakfast) before starting.

As we left Dorki, in the three miles back to the "pukka" road we passed near five villages, and I thought, What a problem the reaching of the village people of India is! They make up the great mass of the Indian people, and to move India we must reach the villages. Then I thought of the master at Dorki; of the hard work it had taken to train those little, benighted children as he had done, and of the good influence such teaching would have if it were continued throughout their childhood; and how I wished that we had many more such Christian masters to put out in the villages around Bilaspur!

Bilaspur, India.

MUNGELI NOTES.

M. GRAINGER.

We missionaries and the Christians in Mungeli have just been enjoying a visit from Mr. G. W. Jackson, of Edinburgh, Scotland. He was our first missionary in Mungeli. He bought the land, built the mission house, baptized the first converts, and got the work under way. It is twenty years since he had to leave India on account of ill-health. One of his first converts was Hira Lal, who is assistant in the hospital here. He is a splendid Christian man. All through these twenty years Mr. Jackson and Hira Lal have corresponded. It was with heartfelt joy that they again greeted one another. Mr. Jackson preached in the church on Sunday to a crowded house. It was marvelous to us to hear his clear, simple use of the Hindi language after so many years' absence. He sang Hindi songs from memory as if he had never been away. He remembered many of the people by name, both Hindus and Christians, who were just children when he worked here. His visit will long be remembered for the joy and inspiration that has come from this Christian fellowship.

REPORT OF WORK.

GEO. E. MILLER, M. D.

I write these few notes in camp. My home friends would enjoy being with me. The sky is blue, the sunshine golden, and the hills are wrapped in blue and purple haze. Wild geese are flying overhead as I write, and yesterday I saw a black buck

Teacher and one of the classes of the Birkona mission school, India.

bound across the road. These are attractions which would set most any one to enthuse over India; but the *main* attraction to the missionary is the people who visit us, or whom we visit—ignorant and superstitious, yet capable of great things in time.

The evangelists went off this morning to visit some villages, while I have remained in camp to do Martha's work of giving medicine. A number have come already, and seemed grateful for the help received. They were much pleased with the cornet. There is a native musical instrument in India which is somewhat like a clarinet; the people here call it a "tutarn." They also apply this name to my cornet, and say that the "tutarn sahib" has come.

We have been out in camp a week, and return to Mungeli February 1st. I am writing a brief diary of the work from day to day, and shall send it later.

One thing I have greatly enjoyed is Mr. Corey's journal of his African experiences. Those who do not read it miss a rare treat. Those who enjoy it most are *missionaries*. It is one of the many things we gain by giving up the homeland.

The other day my ink was spilled. My bearer got an ink powder for me in the native bazaar. I mixed it with water from my drinking jug this morning, and thus am able to write this letter. "Where there's a will, there's a way," even in India. If we have *will* enough to win India for Christ, why, we'll simply do it, that's all. I think that is what Christ meant when He spake to the disciples of being of "one mind" when they prayed for anything. Where Christ is, there is victory; and, like Reid's character in "The Cloister and the Hearth," I often feel like saying: "Courage! The devil is dead!"

Camp, Harda.

CHINA.

IMPORTANT MEDICAL WORK.

MRS. DR. NELLIE D. BUTCHART.

Dr. Butchart has fourteen medical students now, the most of them being new. Some of them are very promising young men. Dr. Wakefield being here now, the two doctors are able to give much more and better instruction than Dr. Butchart alone was able to give. They each have an hour a day with the students on book work, and the rest of the day is given to doing things. I give them lessons in English. This, too, is very important to them, as they could not go very far without some English. So you see we are conducting a medical college on a small scale right here.

We have been so glad to have Dr. Wakefield here this year. He has been a great help. Dr. Butchart is so tired most of the time, it seems; it means

NEW HOSPITAL AT NANTUNGCHOW, CHINA.

The money was furnished by C. C. Chapman, of California. He never made a wiser gift, and he has made many.

much to him to have help in shouldering the responsibility. Last night he was called up between three and four o'clock to go and see a case. Usually he can send one of his assistants out at night, but this time he felt it was his duty to go, as the case was very serious. He simply can not refuse these requests for help if it is at all possible for him to go. He can not cut his work down because his friends in the city and country around depend upon him so much. If they are anxious enough about themselves to come, they can not be turned away without hurting the work very seriously.

JOURNEYING WHERE A WHITE WOMAN HAD NEVER GONE.

Evangelizing in Liang Yuen.

EVA R. BAIRD.

Traveling in Sedan Chair.

We left Luchowfu one morning—Mr. Baird on a horse, myself and Bible woman (Mrs. Djou) in chairs. Liang Yuen is some twenty-five miles away, a town of several thousand people, where the Luchowfu church has put up a little chapel and placed an evangelist. Mr. Baird has had charge of this work, but no foreign woman has ever visited the place. Our constituency there consists of Mr. Djao, the evangelist; Mr. Wang, the school teacher; Mr. Gwan, a young merchant, and two men by the name of Sie, who are farmers a few miles away; others are friendly and interested, but those are the Church of Christ in Liang-yuen. Evangelist Djao is a quaint old man, who has served the church for years, not the modern type of preacher the Chinese Church is producing now, but, alas! we have n't enough of that type to fill all the places, and this old man seems to be holding the fort at Liang-yuen. Mr. Wang is of an entirely different sort, young, speaks a little English, and with the modern point of view. He was a teacher in the town before the church employed him, and seems popular among the young men of the place. He became a Christian after he had held his present position a few months, although he had before professed his faith. Now he seems to be an earnest, effective worker. I may tell you more of these men and some others when I know them better. But now for the trip, going as the first messenger of Christ into a territory no white woman had ever entered. A privilege, is it not?

A Primitive Chapel.

China, at least this part of it, is hardly as cold in December as the Central States are, or else I 'm used to it. Still, one wants plenty of clothes to travel all day in a chair. We were from nine in the morning until about dark on the way, stopping an hour or so for dinner at one of the village inns. You can perhaps imagine what an object of interest I was to the whole country-side. They flocked about my chair every time I stopped; it was often easy to count fifty pushing against me. Having arrived at Liang-yuen, we proceeded to camp out in the chapel. The little building would interest you, perhaps. Not built with foreign money, remember, but by the contributions of the Luchowfu church. It cost, perhaps, a hundred and fifty dollars. The walls are brick half-way up, then mud the rest of the way, and a tile roof. The walls can be finished in brick when they can afford it. It will seat about two hundred persons. There being neither floor nor bed, we moved the pulpit platform to one corner, and with straw converted it into a bed, which we curtained off from the rest of the room. An old woman who lives at the gate gave Mrs. Djou space for her straw on the ground, which served as floor. Of course, we had no fire. I had brought, however, a basket of eatables, since my digestion refuses more than half Chinese rations.

Teaching Chinese Women.

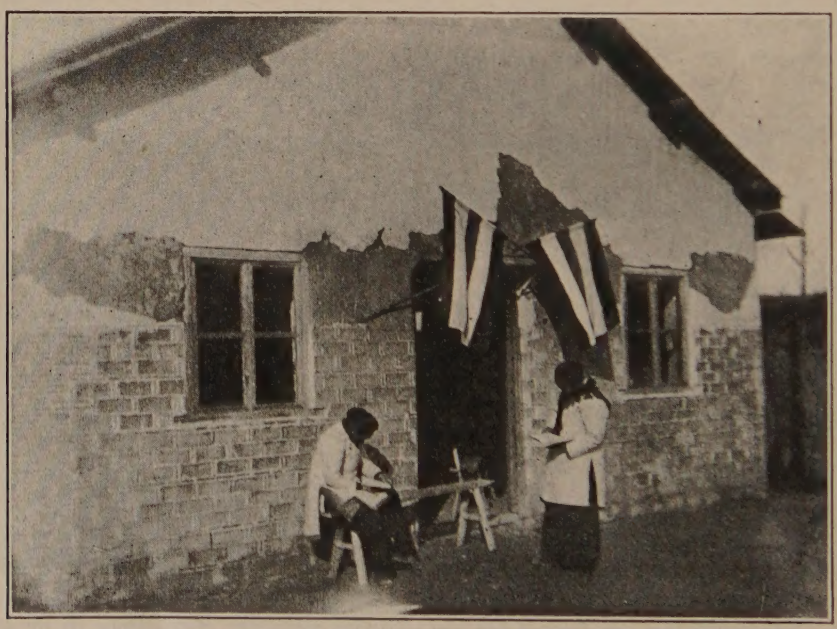
It was too late that evening to begin work, and the lady missionary was a bit

Students of Bible College, Nankin, China. These young men are all being trained for the ministry. They will go everywhere preaching the Word. China must be won to Christ by the Chinese.

New building of Nankin Bible College, erected by Miss Myrtle Warren, of Beatrice, Neb. Here young men are trained for the Christian ministry. This is one of the handsomest buildings in all the foreign fields. Indeed, it would do credit to any college in America. Preachers will be made here for a hundred years or more. We are only putting in foundation stones for a great Christian civilization.

tired. But, then, next morning, while Mr. Baird was examining the school, which was a part of our errand to Liang-yuen, Mrs. Djou and I began active operations, and during the two days of our stay held women's meetings morning and afternoon. The evenings were given over to the men. This division is the only way to work in China. Many women, the very ones we want, in fact, will not come to mixed meetings, and those who do are unable to comprehend much of the sermon. Chinese women always seem to me more like children—very bright children, sometimes it is true—but the method of approach is by simple illustration and constant repetition.

The women came in large numbers, mostly from curiosity to see the foreign lady, and on this first occasion we gave a good deal of time to just getting acquainted; and how could one get acquainted without ascertaining whether the foreign lady oiled her hair and how often she combed it; how many skirts she wore; how old she was; whether her father and mother were alive, and what was the size of her husband's family, not to mention the catechism of a thousand questions as to how things are on the other side of the world. If a man from Mars were to drop down in your town you would ask a few questions, now, would n't you? But we did get a little time to speak our message even this first time. One period I especially recall, when many questions had been asked and answered about America, when for half an hour or more some fifty of them listened attentively while I told them of a country more wonderful than America; and while I could only tell them about America, they could never go there, but the heavenly country *was* for them. Their lives are so barren of anything we would term joy that when they see even faintly the vision of better things and a Father who cares enough for us to want our lives to be happy, the leap is a big one. From those two days' work I have on my heart two women who seemed to have a special soul-hunger. One was an old woman named Lee, who had heard the men preach, and, as she expressed it, she believed more than she understood. She came constantly and drank in every word. I learned from Mr. Djao that



Christian Chapel, Liang Yuen, China, built and supported by the Christian church at Luchowfu. The upper part of the wall is plastered with mud. When the church is able they will remove the mud and finish the wall with brick.

a year or so ago she wanted to put up a tablet to Jesus along with her heathen ones, and she assured me the sun was a god. Those things may give you an idea of the kind of teaching needed even for those who believe. The other woman was of a wholly different type, the kind who refuse to believe until they do understand. I left her pondering the story of the cross.

Good Things to Eat.

My husband's friends in Liang-yuen were nice to me. We were invited out every meal we were there except for breakfast. Mrs. Djou and I, however, found it not wise in every case to accept. Because we foreigners, men and women, meet as equals, the Chinese sometimes get the idea of treating us as they would men, which, of course, would be detrimental to our work; so when we found ourselves dining with six men one evening, we refused the invitation which came the next evening from the head elder of the city, and hope thereby to establish a precedent. But, oh, the good things to eat! Ten choice dishes and our rice! First time in my life I ever got enough mushrooms. And the fish and chicken as we don't know how to cook them! The Chinese certainly can cook.

The two men of the Sie household were in, and invited us to their home, five miles away. We found we could go home that way, stop and call this first time, and perhaps stop for a day on some later trip. One of the men came in after us and showed us the way, and both of them escorted us several miles when we started on. When I thanked them for their courtesy he said, "What are those few miles, compared to the many you have come?" But the Sie family! I had heard of groups like theirs, but had never seen one. Right there where we stopped to call were forty families, aggregating three hundred people, all belonging to one clan. They came out to meet us: men, women, and children. Those two Christian men took us to their respective homes and fed us more than we wanted, and insisted that we should stop a day with them. That was impossible; but we know of the open door the next time we go.

Home again where we eat on tablecloths, sleep in beds, and have a fire. Four days of living in God's out-of-doors, four days of living with the people, four days of carrying the message. Worth while? Well, what do you think about it?

Luchowfu.

SUNDAY-SCHOOL DEPARTMENT

JUNE PRAYER CYCLE TOPICS FOR THE SUNDAY-SCHOOLS.

June 1. The Orphanage at Damoh, India. In this great institution almost a thousand boys have been cared for. These homeless children have been educated and trained to lead useful lives. Nearly all of them have become Christians. They work on the farm, in the carpenter shop, and each learns a trade. David Rioch has charge of the orphanage. Pray for his guidance and his good work. G. L. Wharton, whose picture will be unveiled in the Children's Day Exercise to-day, had much to do during his life with the establishment and growth of the orphanage. There are now about three hundred boys in this institution in the heart of India.

June 8. Evangelist Shi in China. The name of this fine old evangelist is really Shi Gwei Biao, but it is so hard to remember that the missionaries call him Shi for short. For about twenty years he has been preaching the gospel in Central China. He is now in charge of the evangelistic work at Nantungchow, a city of great importance. He was once an opium fiend, but was converted by Dr. Macklin years ago. Pray for him as he preaches to thousands who have never

heard of Christ and as he guides the native church at Nantungchow.

June 15. The Children of the Missionaries. These little folks lead a lonely life in the foreign fields. There are no schools as a rule in these far-off fields, where they can be educated, so that at the age of about twelve they must stay in America for their education. Pray for these children and their parents in their loneliness, and also that many of these children may eventually go back to be missionaries with their parents.

June 22. For Christian People Who Do Not Believe in Missions. Christ's last word to His disciples was to "go into all the world and preach the gospel to every creature," yet some people do not believe in carrying out His command. If Christ loved the whole world enough to die for it, we ought to love it enough to take Christ to it. Pray that every one who calls himself Christ's may earnestly believe in the enterprise that Christ loves.

June 29. For Missionaries from this Sunday-school. Every Sunday-school ought to have at least one young person preparing for mission service. What nobler thing could happen than that this school should have some one representing it way out in a dark, needy land?

YOUNG PEOPLE'S DEPARTMENT.

CHRISTIAN ENDEAVOR TOPIC FOR SUNDAY, JUNE 22D.

VI. Missionary Tours.

Acts 15: 36-41; 16: 1-5.

"An evangelistic missionary in China supplements his chapel services with open air and inn preaching. He travels far and near in the work. He occupies the tearoom in a Chinese village inn, and as the people come to watch him eat rice and study his strange clothes and customs, he takes advantage of their curiosity and preaches Christ."

"In Africa the missionary goes on long journeys through the jungles. He stops in the native village, his native workers sing a gospel song in the native tongue, and then he preaches the good news of God's love. Perhaps he puts up a sheet across the village streets, sets up his stereopticon, and, with pictures of the life of Christ, tells the people the gospel story."

"In India the missionary may ride into the towns on the back of an elephant, or he may fill an ox-cart with wood, drive it to the native village after the sun sets, and, as the cool of the evening comes on, build a roaring fire and thus draw his audience."—From S. J. Corey's "Ten Lessons in World Conquest, No. 2."

The itinerating missionary carries all sorts of Christian literature with him when he goes upon his tours; portions of the Gospels, and tracts which tell the Message clearly and simply. They are, of course, written in the native language, and in many instances have been the direct means of bringing men and women to Christ. One old man in China came across a scrap of one of the Gospels on which was printed, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." He never rested until he had found the mission station and heard the rest of the wonderful story